

BIBLIOGRAPHY

- Abrams, M. H. 1999. *A Glossary of Literary Terms/seventh edition*. United States of America: Earl McPeck.
- Altenbernd, Lynn and Lessie L. Lewiss. 1996. *A Handbook For The Study of Fiction*. London: The Mcmillan Company.
- Bogdan and Taylor. 1975. *Metodologi Penelitian Qualitative*. Bandung. Remadja
- Childs, Peter and Roger Fowler. 2006. *The Routledge Dictionary of Literary Terms*. USA and Canada: Routledge.
- Cross, Donna Woolfolk. 2009. *Pope Joan*. Second Edition. United States: Three Rivers Press.
- Freytag, Gustav Dr. 1900. *Techniques of the Drama "An Exposition of Dramatic Composition and Art"*. The sixth German Edition. Chicago. Scott: Foresman and company.
- Galtung, Johan. 1969. *Violence, Peace, and Peace Research*, Journal of Peace Research. Vol. 6, No. 3, Hal 167-191.
- , -----, 1971. *A Structural Theory of Imperialism*, Journal of Peace Research. Vol.8, No. 2, Hal 81-117.
- Hale, Dorothy J. 2006. *The Novel: An Ontology of Criticism and Theory*. First Published. United Kingdom: Blackwell Publishing.
- Hidayah, Siti Nurul. 2015. *Women Violence In Faulkner's Sanctuary*. Skripsi Unpublished. Makassar. Universitas Hasanuddin.
- Julaini, Rachmat. 2017. *The Unique Women Character In Cross' Pope Joan*. Skripsi Unpublished. Makassar. Universitas Hasanuddin.
- Kusmana, FriskaSundari. 2020. *Violence on Women In Munro's Who Do You Think You Are*. Skripsi Unpublished. Makassar. Universitas Hasanuddin.
- Luxemburg, Jan Van, dkk. 1984. *Pengantar Ilmu Sastra*. Jakarta: Gramedia.
- Mutmainnah. 2011. *Violence On Women in Mario Puzo's Short Stories The Godfather*. Skripsi Unpublished. Makassar. Universitas Hasanuddin.
- Nurdiyantoro. 2010. *Teori Pengkajian Fiksi*. Yogyakarta: GajahMada University Press.
- Schinkel, Willem. 2010. *Aspects of Violence: A Critical Theory*. United States: Palgrave Macmillan.

Source from Internet

Cross, Donna Woolfolk. 1997. *Meet the Author*.
<https://www.popejoan.com/author.htm>, (28 September 2022. 7.26 pm.).

Komnas Perempuan. March 8, 2022. <https://komnasperempuan.go.id/siaran-pers-detail/peringatan-hari-perempuan-internasional-2022-dan-peluncuran-catatan-tahunan-tentang-kekerasan-berbasis-gender-terhadap-perempuan>, (16 August. 8.44 pm).

Tambing, Lorensia Clara. Wednesday, June 22, 2022.
<https://sulsek.suara.com/read/2022/06/22/141546/dua-anggota-polisi-dilaporkan-aniaya-perempuan-hamil-di-bulukumba>, (14 August 2022. 9.10 pm).

APPENDIX

I. Synopsis of the Novel *Pope Joan*

A girl was born in the village of Ingelheim on a very heavy and cold winter in 814. Her name was Johanna, and she was then called Joan. A woman whose fate will one day surprise herself greatly. Her father as the canon—priest of a village, considered Joan's birth a curse for her sins. The canon further blamed the birth of a daughter in his family on the sins of his wife Gudrun: a descendant of the Saxons whom he saved from a religious mission.

Joan grew up to be a girl full of curiosity and thirst for knowledge. Matthew was the first to teach Joan to read and write secretly. One day when Matthew died, his father accused Joan of Matthew's death. For the mistake that reading and writing is a sin for a woman. Furthermore, his father added that this brought the curse Matthew to death. After Matthew's death, Joan's second brother was forced to replace Matthew's duties to continue studying at the schola—a special school to become a priest or pope.

A scholar named Aesculapius came to visit the canon's house, to take John to school. John was so slow in learning immediately rejected by Aesculapius. Joan's presence surprised Aesculapius by showing his ability to read, write, and understand the Bible. But unfortunately, the canon did not permit Joan to study. It leads Aesculapius to the conclusion to teach both of them first before being taken to school. One time Aesculapius had to go and stop teaching the two children of the canon. He gave Joan a book which in the end brought Joan the lash punishment of her father.

Not long after this incident, the bishop's messenger from the Dorstadt school came to the canon's house. That Johanna a daughter will be brought to study at the school. The canon would not allow Joan to go to school. Finally, John went with the messenger, unfortunately on the way they met a robber. John who fled to the forest met Joan on her escape. She is running from the house to chase John and the messenger. She had the purpose to go study at bishop's schola no matter what happened.

They arrived at the school after a long and thrilling journey. In contrast to her brother, Joan received bad treatment at school. The head of the Dorstadt school is no exception: Odo. Joan's presence as the only woman was seen as an oddity. Gradually as Joan entered the stage of becoming a real woman, she found herself falling in love with Gerold. There is no special motive behind the intimacy that they have developed other than their free way of thinking and without any confinement. Richild found out about Joan's relationship with Gerold and immediately married Joan.

On the wedding day of Joan and Richild's chosen man, the church where they had their wedding was attended by almost the entire townspeople. An unfortunate incident befell the city instantly. When the Vikings came to destroy the cathedral and kill every life in its sight. Richild and Dhuoda are no exception, while Gisla is taken away by the Vikings with all their booty, after being brutally raped before.

Joan managed to survive by hiding, but not with her brother John who died trying to fight the Vikings with his ability but driven by high self-esteem. After the

terrible chaos, Joan headed to Fulda after giving up her identity as Joan and leaving as John.

At Fulda, Joan learns the science of healers from a brother named Benjamin. Joan meets Arn while rescuing his mother, Madalgis, who is suffering from scurvy. She teaches Arn the counting system using fingers and manages to save Arn's family from the death punishment.

After a few years at Fulda, Joan caught a high fever. Afraid of her identity being exposed—considering the way of treatment which required her to take off all her clothes. Joan left Fulda. She wakes up in the house of a child whose mother she saved first. After recovering her health in a few months, Joan continued her journey to Rome.

With Joan's medical skills, her name was so famous that it even reached the papal office of Rome. Pope Sergius, who was on the papal throne at that time, was stricken with high gout and asked Joan for help to treat his illness. Slowly Sergius's condition improved and Joan gained the trust and became close friends with the Pope. It was also during this period that Joan reunited with Gerold and agreed to marry and leave Rome.

However, fate said otherwise after the death of Pope Sergius due to an illness, Leo ascended to the papal throne and appointed Joan as one of the ministers. Various constructions were carried out in almost all of Rome and Pope Leo focused solely on his ambitions of rebuilding at the time. Joan became Leo's confidant to represent him at mass in various churches so that she was dubbed by the Romans the "little pope".

The death of Pope Leo made the Romans agree to make Joan their next pope. Considered the first foreigner to occupy the papacy, the highest throne of the diocese of Rome. In the beginning, many of the higher-ups were very much at odds with Joan's progressive style of thinking. In contrast to those who are so conservative and confined by old traditions. What surprised them the most was when Joan first put forward the idea at a papal court meeting to establish a special school for girls. All the dignitaries and priests in Rome were of course in an uproar. By taking a polite approach, St. Catherine was successfully established.

During his reign, Joan was so victorious and greatly admired by the Romans. Until that day came when she found out that she was pregnant with the child from her relationship with Gerold. On the day of the feast of Rogation, when Joan goes around the city to hear all the complaints of the Romans and give blessings. Suddenly something that hurt Joan came out of her stomach. In the end, she died as a woman.

2. Biography of Donna Woolfolk Cross

Donna Woolfolk Cross was born in 1947. She is an American writer. Her parents are Dorothy Woolfolk and William Woolfolk. Her mother Dorothy is a pioneering woman in the American comic book industry. Her father William is a novelist. The novel *Pope Joan* is Cross' first novel. It is about the female pope from 853 to 855. The novel is based on Emmanuel Roidis's fiction novel written in 1866 with the original name *Medieval Study*. Besides, she also writes non-fiction books. There is *Word Abuse: How the Words We Use Use Us* (1979), *Daddy's Little Girl: The Unspoken Bargain Between Fathers and Their Daughters* (1983), *Media Speak: How Television Makes Up Your Mind* (1984), *Speaking of Words: A Language Reader* (1986).

Donna was a student in English at the University of Pennsylvania. She received her bachelor's degree in 1969, graduating Phi Beta Kappa. After graduation, Cross moved to London, England. She worked as an editorial assistant in a publishing house on Fleet Street, W.H Allen and Company. She returns to the United States and works for the New York City advertising agency Young and Rubicam. It is a Madison Avenue advertising firm. Then she continues her study in college and earned a master's degree in Literature and Writing from UCLA. Cross is now at work on a new novel with the setting in 17th-century France.